THE RELIEF SOCIETY MAGAZINE

Vol. X FEBRUARY, 1923 No. 2

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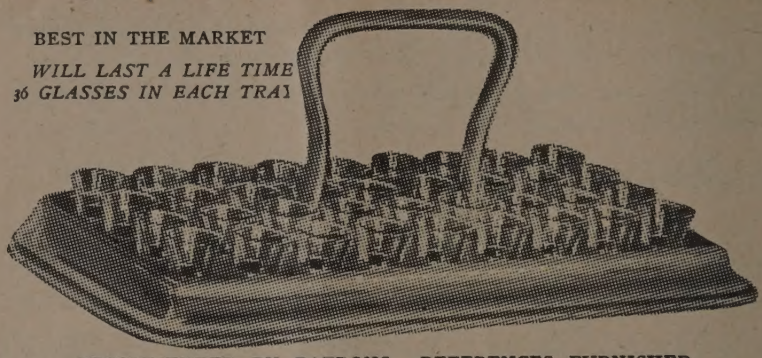

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PAGAN HEARTS

Laura F. Crane

In the movements of the street crowds,
In the gestures of the throng,
I see no purpose outlined clear,
All seems chaos. What is wrong?

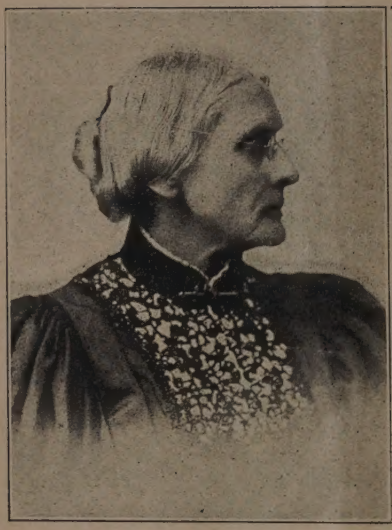
There is one who works for sheckles,
His bright eye sees naught but gold.
Beauty, touch'd by his Midas hand,
Turns metal. E'en love is sold.

Glory claims that strength and power,
He a stalwart statesman is.
Praise and plaudits satisfy his
Soul. No inner yearning his!

An abysmal one, forsaken,
Feeds with wrath her poisoned heart.
Faith departed, courage daunted;
Her soul she sells at the mart.

Epicure! Existence' plan is
Still unsolved—the end in sight!
The years have withered him. Life's fire
Now burn'd cold, brought him no light.

Grasping, clutching, worshipers droll
Of gods—brass and tin and clay.
Impotent all! To the God whose
Heart is love, they do not pray.



SUSAN B. ANTHONY

LUCRETIA MOTT

MRS. W. H. FELTON

THE
Relief Society Magazine

Vol. X FEBRUARY, 1923 No. 2

From the Curtained Alcove to the United States Senate

A SUFFRAGE RETROSPECTION

Annie Wells Cannon

At this period of time, when woman claims her place among the lawmakers of the land and exercises influence and power in every walk of life—social, industrial, educational, commercial, and political—the fact seems almost incredible that over seventy-five years of bitter struggle, with innumerable difficulties, disappointments and sacrifices, were required to attain the present desired consummation.

In this month of February, the 15th day of which marks the 103rd anniversary of the birth of Susan B. Anthony, the most valiant champion of Woman's Rights, it seems only proper for the women of today, while adorning themselves in their robes of authority, to pause for a moment in remembrance over the long years of this struggle and salute those wonderful women who so courageously and fearlessly pioneered the suffrage cause.

These pioneer workers realized that victory might long be deferred, because of the almost insurmountable barriers of prejudice and tradition which could be removed only with the weapons of education and reason; and it was with these methods, mainly, that the suffrage cause was waged and won. By way of diversion, now and then, when they believed the day of patience and endurance to have passed, the militant parties of England and America tried other and more forceful means; but the old-time suffragists maintained their dignity and conservatism throughout the years and were cheered as they were able to note day by day some slight advance toward the desired end.

It may have been the wonderful service of all women during the world war, or it may have been merely the natural result of the age, that full recognition came in 1920 by the passage of the 19th amendment to the Constitution, known as the "Susan

B. Anthony amendment" whereby woman's political rights were nationally assured.

It is interesting to recall that this precise date was predicted by Miss Anthony herself, when—to quote one of her conversations with Mrs. Emmeline B. Wells—she remarked:—

"It is very wonderful for you Utah women to have the suffrage, but do not expect too much by way of office; men will not readily give up the honor and emoluments of office; for myself, I do not expect to live to see the suffrage amendment passed; however, you may, for it will surely come in 1920 if not before."* England, Russia and other countries also enfranchised their women about the time the great war ended.

Undoubtedly the paramount influence which led to the immediate demand for equal political rights in this country was the anti-slavery movement which called forth the work of the ablest and most brilliant men and women of the day. It was in these early anti-slavery conventions that the broad principles of human rights were so exhaustively discussed. When the World's Anti-Slavery Convention was called to be held in London, in 1840, there were among the delegates from America about twenty women, among them the beautiful and gracious Quakeress, Lucretia Mott.

The arrival of these women delegates caused great consternation among the camp of the convention; and after much disturbing argument, in which the woman's side was championed by Wendell Phillips, Henry B. Stanton and other distinguished men, it was decided not to admit the women delegates as participants in the convention but to permit them the privilege of sitting behind a curtained bar where they might listen to the deliberations of the men! In protest against this narrowness, William Lloyd Garrison refused to take his place in the convention, and throughout the whole ten days of its session, he remained a silent listener from the gallery to the discussion of the momentous questions to which he had consecrated his energies and talents, and of which he was the most eminent and courageous exponent.

The stormy sessions of that convention have naught to do further with this story, save to recall the fact, that on the way home from the first meeting, Lucretia Mott and Elizabeth Cady Stanton—the latter a young bride on her wedding tour—walking arm in arm along the London streets, expressed their indignation at such treatment, and then and there determined to organize a society and begin a campaign for woman's enfranchisement.

Thus was born the basic thought for the long struggle. Eight years later these two far-seeing women met at Seneca Falls, New

Editor's Note: This prophecy was fulfilled. The amendment was passed just a few months prior to Mrs. Wells' death in April, 1921.

York, and issued a call for the first Woman's Rights Convention. July 19-20, 1848.

Much to the surprise of the originators themselves, there was a goodly number of prominent men and women in attendance. The Declaration of Rights and the Constitution were prepared by Mrs. Stanton and the resolutions by Mrs. Mott. It is worthy of note that, though at that time not even a single university in the land was open to women, these historic documents claimed for women all the wonderful privileges they now enjoy. The Rochester convention closely followed, and almost simultaneously similar conventions were held in many states, and petitions for better laws concerning women and children were circulated, to be presented to various state legislatures. The message went broad-cast over the land arousing to a new thought an awakening world.

It is a fact worthy of note that the women who so ardently espoused the suffrage cause in its pioneer stages were foremost in the struggle for those principles which make for the betterment of society and the home. The early suffrage conventions were held in connection with the temperance conventions, and their members worked as zealously for prohibition as they did for suffrage, knowing full well that the protection of the home depended upon the sobriety and righteousness of the homemaker. Indeed, it was her active interest in these temperance and educational movements that brought the great Susan B. Anthony prominently upon the suffrage scene, where she was to begin a work of fifty years' devotion, and where splendidly, undaunted and unafraid, she stood foremost in the mighty work unto the last call.

Women in public life today hail and salute these saintly figures of the past, whose sacrifices have made our roads so smooth—Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Mathilda Joselyn Gage, Alice Stone Blackwell, Antoinette Blackwell Brown, Frances Willard, Clara Barton, Julia Ward Howe, Harriet Martineau, May Wright Sewall and others of that galaxy of brilliant women, whose names will shine forever bright on history's page, not forgetting that each state had its heroines whose names add luster to the honored roll!

* * *

Instead of the curtained alcove, today there is for women the freedom of every public gathering, and the spot light shines on them in the British Parliament, in the American Congress, and in most of the state lgislatures; everywhere they earnestly deliberate and plan for their country's welfare side by side with the brightest men of the nation. When the governor of Georgia appointed Mrs. W. H. Felton to the United States Senate, another epoch for women was marked on history's page; and though the lady's term of office was necessarily short, it was nevertheless a just recog-

nition of her long years of service in public life, and a well deserved tribute to the sex. Mrs. Felton, in her brief but pointed speech as she answered to the roll call, made a most pertinent remark when she said in addressing the President and members of the Senate, "I command your attention to the 10,000,000 women voters who are watching this incident. It is a romantic incident, Senators, but it as also an historical event. Let me say, Mr. President, that when the women of the country come in and sit with you, I pledge you that you will get ability, you will get integrity of purpose, you will get exalted patriotism, and you will get unstinted usefulness." In the lower house of Congress until March 4 are two women, Mrs. Alice Robertson, of Oklahoma, and Mrs. Winifred Huck of Illinois. The latter is the first mother to sit in Congress; she has four charming children and it will be interesting to follow her work and note if the mother feeling will not largely prompt her decisions and show a broad and human viewpoint on difficult matters.

In nine states of the middle west women entered the political arena as candidates for Congress at the general election last November; and while only one was successful in being elected, the fact of their candidacy shows the trend of the times, even if at the same time, it also emphasizes the warning of Miss Anthony, that the sterner sex will not readily yield up the emoluments and honors of office. Mrs. Emily Blair, vice chairman for women of the Democratic party, declares that though her party offered several women candidates who would have been an honor to any constituency, they were defeated solely because they were women, which indicates that prejudice dies hard and most people are frightened rather than attracted by an innovation. On the other hand, it is but fair to say that Mrs. Alice Paul, vice president of the National Woman's Party, attributes the defeat of most of the women condidates to the lack of solidarity among women themselves. While there was some disappointment that more women were not elected to the national law-making body, there was cause for rejoicing over the local results in many states. In the county elections where women were candidates, they quite generally shared in the success of their respective tickets; and it is no novelty this year to find numerous women legislators at their various capitols, framing laws and working for the good of the commonwealth in which they live.

Though Ohio failed to send a woman to Congress, the Buckeye state outdid all others in selecting a woman for the state supreme court—Miss Florence Allen who made a brilliantly successful campaign, independent of political parties. Miss Allen is the first woman in the United States to hold such a position; and she takes her position in the highest tribunal of the state well qual-

ified for the office, having made an enviable record as judge in the court of common pleas, besides having previously served as prosecuting attorney and as legal investigator for the New York League for Immigration. It is a matter of uncommon local pride that Judge Allen is a Utah girl, having been born and reared in Salt Lake City, the daughter of former Congressman Clarence E. Allen, though since her graduation from Western Reserve University, she has made her home in the East.

Suffrage has made rapid strides in Europe as well as in America during the last four years. When England went to war, her militant women, who had been fighting the government with every kind of missle until all Parliament, with very few exceptions that were not for deporting them, was for letting them starve themselves to death in prison, pulled down their suffrage flag and turned their headquarters and themselves into government service, winning universal admiration and praise, to say nothing of honors, decorations, and medals for their stimulating and efficient loyalty. Even Mrs. Emmeline Pankhurst, who personified the extreme of suffragette leadership, though she may still retain her historic and celebrated energy, and her aggressive feminism, devotes these qualities now to the less spectacular task of rebuilding and reconstructing those things which the war destroyed. There have always been wonderful Englishwomen of the more conservative type, whose pursuit of progressive ideals for women parallels the work in America, notably the gracious Lady Aberdeen who has been for many years president of the International Council of Women.

Just at the present time, however, attention is mainly focussed on the beautiful and vivacious Lady Astor, nee Nancy Langhorne of Virginia. When her husband, by reason of his rank, was advanced as a peer in the realm of the House of Lords, Nancy Langhorne Astor saw no reason why she should not succeed him in the House of Commons, and she forthwith set in motion a campaign which for speedy and successful results is almost without precedence in political history. That she has made an unqualified success also in her exalted position is likewise conceded. Her common sense, her good humor, her human sympathy, and her brilliant and spontaneous style of speaking have established her fame in Parliament and in the hearts of the English people. Like our American women in public life, Lady Astor stands for peace against war, sobriety against vice, and those things which make for national strength and happiness.

At present there are twelve English women authorized to practice law in the British courts on equal terms with men. These women don the legal dress prescribed for women attorneys including the ordinary barrister's wig and the orthodox black gown over

a dress of dark material which is held high in the neck and hangs below the robe.

In the war-stricken countries of the continent the efforts of the women are at present devoted more largely to rebuilding and recovering the home life, than to public or political preferment, but far greater freedom of action in all public matters and a widening of their political liberty are manifest everywhere.

Almost a century of argument, persuasion and education has been required for the conversion of the civilized world to a recognition of the intellectual equality of the sexes and the removal of the ban of prejudice that kept woman from the enjoyment of her inherent privileges and rights. Yet now that her day has dawned no one will deny that she has promptly proved herself adequate in her new responsibilities and that she worthily and gracefully adorns these new places of honor. Even as the mother, side by side with the father, guides the family life, so may woman side by side with man guide the destiny of nations. May she always maintain the noblest and purest ideals in helping to steer a drifting world into the pleasant channels and the safe, quiet harbors of peace!

Relief Society Annual Day

The approach of the Seventeenth of March calls to our minds the organization of our beloved Society. This is an anniversary which will be celebrated throughout the world wherever the Relief Society is organized. It is suggested that this day be observed in such a manner that each individual member will appreciate the privilege of being a part of this great body, and will feel inspired to pledge anew, with greater love and diligence, her allegiance to the Relief Society cause.

It should be a day of rejoicing, a real home coming, when all members of the organization, both old and young, join together in thanksgiving and praise to our heavenly Father.

Reunions and socials in which all take part are always in order. Where reunions are held they may be either ward or stake affairs. Where it is made a stake affair, the stake may especially entertain the various ward workers, or *vice versa*. Where it is a ward affair it may be for Relief Society workers only, or it may include all ward members. Cooperation with the Priesthood may promote a very happy occasion.

Retired officers, oldest members in point of age or membership, or any other persons the Society would care to honor, may be

special guests at the affair. Since every Latter-day Saint woman should be a member of our organization, this day is a fitting time to arouse interest in Relief Society work. In addition to a general invitation, a special invitation might be given to every woman in the ward. If necessary, a special committee might be appointed to work out some distinctive manner of extending the invitation. This would add a delightful personal touch to the occasion.

Where a program is given it should be short and interesting and entirely in keeping with the occasion. Local Relief Society talent should be used as much as possible. Interspersed with suitable musical numbers, short biographical sketches of the six general presidents might be given; or short talks on such topics as on "Organization of the Relief Society," "Why the Relief Society was Organized," "What the Relief Society Means to Me" and "Being True to Our Ideals." A literary and musical program featuring our own authors and composers is another suggestion.

If games are played, those who do not care to join should not be urged unduly to take part. The games should be in keeping with the dignity of the occasion. It is felt that games, dances, pageants, etc., should not be used to the exclusion of informal friendly conversation and general sociability. Refreshments are very acceptable, adding to the enjoyment of the occasion. They may be simple or more elaborate according to the desire of the association.

These few suggestions are offered only to show what might be done. Each organization possesses enough talent to plan and carry out successfully a celebration of its own, which will make the Seventeenth of March stand out as the social event of the Relief Society work of the year.

References:—"First Minutes of Relief Society," January *Magazine*, 1915, page 20; "Instructions of the Prophet Given at Nauvoo" March *Magazine*, 1915, page 91; "Object, Aims, and Brief History of Relief Society," March *Magazine*, 1915, page 111; "Sketches of the First Five General Presidents," March *Magazine*, 1920, page 127; "Sketch of President Clarissa S. Williams," July *Magazine*, 1921, page 378; "Story of the Organization," March *Magazine*, 1919, page 127; "Our Anniversary," March *Magazine*, 1921, page 137; "Relief Society Teaching," December *Magazine*, 1916, page 668.

For suggestive programs, see back March numbers of *Relief Society Magazine*.

The Robins' Return

Myron E. Crandall, Jr.

Beneath the snow the daisies go
To sleep in downy beds;
Bleak winter's blast goes howling past;
But they have covered heads:
As fierce winds blow both to and fro,
And nights are damp and chill,
Down in the deep they softly sleep
Beneath the snow so still.

Out on the trees are dry dead leaves,
They quiver, shiver cold;
No bill and coo, no dare and do
By robin red breasts bold;
One autumn day they flew away
To sunny lands afar;
They heard the call, both great and small,
Like bugle call to war.

The rippling rills among the hills
Now sing no laughing song;
Their music's lost on old Jack Frost,
And days are lone and long:
Down in the swail where cotton-tail
Once danced in sprightly glee,
The blue-bells grew modest and true
Beneath the aspen tree.

Soon in the spring on downy wing
From sunny southern clime,
The joyful song of robin throng
Will bring a happy time;
Wild flower, too, of rarest hue
Will dress in colors gay;
The rippling rills among the hills
Will laugh and sing all day.

Little Mother

Annie D. Palmer

It happened—the amassing and culminating and outburst of it—between the hours of nine and twelve on a sunshiny morning in early spring. It might have happened on almost any other morning in the several weeks just passed, for Mrs. Burton was not physically at her best, and the cares of her household had settled down heavily on her shoulders.

At nine o'clock there came a note inviting her to join a party of ladies who had hired a big "white-top" from the livery stable and were going right after dinner to the watercress swamp for a jolly outing. A few minutes later there was a telephone call to ask if she would attend the meeting of the Shakespeare Club at two. The subject under discussion was, "Masterpieces of Art," and Mrs. Neff would read one or two masterpieces of literature. While she was answering the telephone her sister Mame Lee came in, and heard the last part of her reason for not accepting.

"I'm glad you excused yourself, Mima," Mrs. Lee began when she had a chance to speak. "A crowd of us are arranging to surprise Mrs. Harvey this afternoon in her new home. Just a select few, you know, who can have a real good time together. You are to furnish a dozen sandwiches and meet us—"

"Mame, please don't say *meet* or *go* or anything synonymous with either of those words!"

Mima sank back into a chair and almost savagely attacked the buttonhole work she had just laid down.

"Why, sister dear, what's the matter? You look as if a cyclone is coming."

"The cyclone has come, Mame! And it has piled up so much work on me that I shall never be able to extricate myself, *never!*"

"To all intents and purposes, then, you are buried already," laughed her sister.

"Yes, and I might as well be dead, so far as any one outside my own family is concerned. Don't laugh at me, Mame. I just can't be laughed at."

"You are discouraged this morning, sister."

"Discouraged? That doesn't half express it. I am completely overwhelmed with the work and the responsibility that is my lot. The weight of it is crushing me. You think you have a lot to do taking care of two little 'kiddies.' What would you do with eight. Talk about going out. I love to go out as much as any one does; but it's impossible. I'm so tired and worn that I can't

even go to meeting on Sunday. I have no time to read. I hardly have time for a comfortable thought. If I had my life to live over, I should spend at least thirty years of it in joyous spinsterhood, before settling down to washing dishes and mending pinafores."

"Mima, don't talk that way. One would think you do not love your family!"

"Well, I don't believe any one can even love as devotedly as she ought, when she is so overworked and so hurried she can't properly express her love!"

There was a bitterness in the tone that Mrs. Lee had never heard from her sister before; but she knew too much of the service the little mother was giving to her family to give much heed to the words spoken under the impulse of a weary discontent.

"I really must go home and make my cake for the party," she said, turning to go. "Better make up your mind to join us. You'll work better after the fun."

Mima took up her baby and rocked him to sleep. While she rocked she sewed the buttons on the little frock, and tried to look ahead to a possible time when she might have a half-day off for recreation; but she could not see far into the future for the mist that dimmed her eyes. Close at hand she saw a heap of stockings to be darned, a big basket of clothes to be ironed, blouses buttonless and out at elbows, rooms disordered, little folks unwashed and unkempt. Everywhere something was waiting for her weary hands to do.

She had just laid the baby in his crib when the postman handed her a letter. That was the "last straw that broke the camel's back." The letter was from her sister Sophy, away off in Oregon. Sophy's husband would be away from home nearly all summer. Sophy would be alone and insisted that Mima bring two or three of the smaller children and come for a long visit.

"This is the devil's own morning," she said to herself as she threw the letter across the room; "and every earthly friend I have seems to be in league with him. Of course I can't go, and Sophy should have known it. Easy matter for her with only herself and Fred to do for; but I'd like to see how many visits she'd make if she had eight babies!"

"Ahem!"

Mima turned and saw her husband smiling in the doorway. He put his arms tenderly around her, kissed the tear-wet cheek she turned coldly toward him.

"And what is wrong, that my wife receives me like this? We must have her explain matters at once."

George spoke in his gentle way, but the very gentleness was galling. As if gentle words were a panacea for a world of discontent!

"I just said to myself that this is the devil's day. You may read that letter," she said indicating by a toss of her head the direction in which she had thrown it.

"And is this all?" her husband asked when he had finished reading.

"No, it isn't exactly *all.*" She empasized the *all* sarcastically. "But it is a fit climax to the series. The rest of it is weariness, discouragement, and heartache. I'm sick and tired of the drudgery of life." She dashed the tears from her eyes an tried to go on with her sewing.

George had only half realized the extent of it when Mame had told him a few minutes before about his wife's need of rest; but it had prepared him for what he now saw, and his tender heart at once reached a solution for the trouble.

"Come, come, dear," he said quietly, but firmly, "you must accept this invitation to visit Sophy. I want you to go. You have three hours till train time, so you can get off today as well as tomorrow."

"Why, George!" Mima spoke amid choking sobs. "I couldn't get the little ones washed and dressed by train time!"

"I'll take care of the little ones," was his quick reply. "I want you to go care free. I can hire Aunt Hannah for a month—"

"A month!" sobbed Mima. "You don't think I could be gone a month!"

"I shall certainly object to your coming home sooner."

Mima could not tell whether it was anger or sorrow that gave the earnest ring to his words, the serious look to his eyes; but it was impressive and that was what George intended.

Her husband gave her no chance to argue the question, and two o'clock found Mrs. Burton comfortably seated in an almost empty coach waiting for the train to start. George had accompanied her to the station and seen her safely located. He had bought her ticket, a bright new magazine, and a box of chocolates. As he kissed her good-bye he had placed in her hand a couple of gold coins and whispered, "Buy something pretty to wear when you get to the city, so you will not feel shabby."

"Don't say a word," he insisted when she tried to remonstrate, "It's all right. I want you to get rested and have a good time. Don't worry about the children or me, and don't come home until I send for you. Good-bye, dear. I shall have to hurry now, and get things arranged at home so I can get to work."

* * *

Five days had passed since Mrs. Burton "dropped down" on her sister so unceremoniously. "Five days and nights," she said that morning when she and Sophy were washing the dishes. They had walked down town on sunny afternoons, and gone to pic-

ture shows on moonlight nights; there had been car rides and picnics, and one real society affair with Sophy's club. This afternoon the visitor was alone for the first time since her arrival. Sophy had gone to a committee meeting.

"How quiet the place is," Mima thought soon after the gate clicked behind the departing Sophy. "How painfully quiet!" was the next thought a moment later—"and how lonesome."

She took up a book and tried to read. The clock ticked so loudly she wondered how Sophy could ever stand it. She laid the book aside. Then she noted how slowly the hands of the clock moved. Surely it must be later than half past two. She would take a nap. She went to the rear bedroom to lie down. A picture on the wall drew her attention. It was only a cheap print, but the subject—a young mother gazing fondly at her sleeping babe—touched her. She stood before it thinking, comparing. She wanted to go home. George might think her silly if she came soon, but he would welcome her. She knew Aunt Hannah would do her best with the children, but what if Bessie should get croup? She had not told Aunt Hannah what to do for it. Friday there would be water in the ditch that runs past the front gate. What if her baby should get in the ditch and drown? Annie had wanted to take off her underwear with long sleeves. What if Aunt Hannah should allow her to do so, and she should get pneumonia? She lay down still thinking about her family, and when she fell into a fitful sleep she dreamed all kinds of trouble for her children.

She was awakened by the sound of footsteps on the pavement, and arose to take a letter from the postman. It was from George. How she hoped he had written for her to come home! There was never a hint of it. The letter was full of kindness, of love. The children were well and Aunt Hannah was taking good care of them. All sent love and there were kisses which baby hands had written.

Three times the little mother read the letter to see if in the lines or between them she might not read the least hint that she was to come home. Then she refolded the letter, dropped her head in her hand and wept.

Sophie came and found her thus.

"What is the matter, sister?" she asked, "Are you ill?"

"No, I'm not ill," answered Mima, "but I'm so miserable. Maybe you would call it homesickness and laugh at me. But I call it heartsickness, and it's no laughing matter with me."

Sophy began to understand. "I see," she said, "my home is too quiet for you. I must not leave you alone again."

"Quiet " excalmed Mima, "It's as silent as the grave—all but the horrid clock. Its ticking would wake the dead! Oh. Sophy, how do you ever stand it, this stillness, this awful, solemn

ghostly, stillness? Why, that row of chairs has stood there ever since the day I came. Not one chair has changed place with its neighbor in the whole week! Those magazines have lain in the same corner; the pillows on the couch have never shifted their position; even that string of beads has not moved from one side of the window to the other."

"Well, if that is all," said Sophy trying to laugh. "I shall move all the movables tomorrow, and sweep and dust—"

"And put them all back to remain for another week," interrupted Mima. "How can you?"

Sophy sighed, such a sad hopeless sigh that Mima wished she had not spoken.

"God tempers the wind to the shorn lamb," quoted the childless sister. "When there is no help for a trial, the sanest thing to do is to stand it. I cannot understand, I cannot even begin to understand why the good Father has never sent any little ones to bless our home. I have cried to him in the anguish of my soul for this blessing that women all around me cast recklessly aside. I see little children on the streets everywhere, dirty, ragged, ill-mannered, almost wholly neglected; and I wonder why God let them come to parents who give them so little, when my heart is yearning to care for them so much! My life is a disappointment. I give to my husband companionship and love; but our home is lonely. And when we look into the future we realize that one of us at least, must go down into the dark valley alone!"

Both the women were weeping now; Sophy with the great burden of her own sorrow, that most always she kept hidden; and Mima with sympathy for her sister and joy in the thought of her eight nestlings at home.

"The Lord has something nobler for you to do," the latter ventured by way of comfort.

"Something nobler! What nobler thing is there for a woman to do than faithfully to discharge the duties of mother? I have done an immense lot of public work since I came to this town. You know the public always thinks it owns a woman who has no children, and so it made no end of demands upon me. There were lessons for Sunday School, lectures for clubs, talks for high school girls, papers for various conventions, committee work of a dozen kinds, private help for Mutual contests. I have been literally flooded with the kind of work a woman gives without thought of anything but the public good. When it is all said and done, which of all those for whom I have labored will hold my trembling hand or cool my fevered lips when I go fearfully down into the shades of death?"

"Sister, dear—"

"Two weeks ago I heard young Ernest Hart bear his testi-

mony in fast meeting. His words fairly thrilled me as he told how his mother had taught him the gospel, how he had prayed at her knee, how her life had inspired him. Could anything be nobler than to listen to words like those from a son? Why, I'd rather be the mother of a boy like that than to reign the proudest queen upon the earth. And, Mima," her voice dropped to a softer, tenderer tone, "I'd rather hear the prattle of eight little children, well in body and sound in intellect—eight bright-eyed little children that were mine—than to be accorded the applause of all the club women in the world!"

Mima answered thoughtfully: "Well, I think I would, too."

That evening Mima wrote a postal card to her husband, in words about as follows:

"*Dear George,*—I really won't stand it longer without you and the children. Send for me to come home right away, or I shall defy your last injunction, and be the first of our family to disobey you. It seems so long since I left home. I fear the baby will not know me when I return, Lovingly,

"MIMA."

The answer came by return mail. It read:

"*Little Mother,*—We cheered and shouted when we read your card—*so* glad you want to come home to us soon. You can't begin to imagine how we miss you. No one on earth can fill your place. Come at once.

"GEORGE."

PRESIDENT ELIOT ON PROHIBITON

Evidence has accumulated on every hand that prohibition has promoted public health, public happiness, and industrial efficiency. This evidence comes from manufacturers, physicians, nurses of all sorts, school and factory, hospital and district, and from social workers of many races and religions laboring daily in a great variety of fields. These results are obtained in spite of imperfect enforcement. This testimony also demonstrates beyond a doubt that prohibition is actually sapping the terrible force of disease, poverty, crime and vice.—*President Charles W. Eliot, of Harvard University.*

Growth

Mary E. Connelly

The yearning for growth is a divine instinct implanted by the Creator in the hearts of his children; the potentiality for growth is a divine heritage possessed by every son and daughter of God. Springtime is such a joyous season because then man sees all nature growing rapidly—the grass starts up under his feet, the trees put forth their leaves and blossoms, the flowers burst into bloom. In the life of man, too, there is a springtime of growth, a period of rapid development. The baby learns quickly, the growing child is a source of constant delight because he develops so rapidly and learns so much in so short a time. But it is well to remember that through all man's existence he is capable of growth, or becoming more and more like his heavenly Father.

History's pages are replete with examples of those who, even in their declining years, accomplished great things: at seventy-four Verdi gave the world "Othello" which is often rated as his masterpiece, and his "Te Duem" was composed at the age of eighty-five; Titian finished his "Last Supper" when seventy-seven and when ninety-eight painted the "Battle of Lepanto;" Michael Angelo completed the great cupola of St. Peters when eighty-seven; Chaucer wrote *The Canterbury Tales* when past sixty; Dante wrote his wonderful epic when nearly seventy; Bacon gave the world his masterly *Novum Organum* when fifty-nine; Kant, his *Critique of Pure Reason* when fifty-seven; Milton when fifty-seven and blind wrote *Paradise Lost;* Tennyson wrote *Crossing the Bar* when eighty-three; Robert Browning did his greatest piece of work, *The Ring and the Book,* when he was past sixty; Commodore Vanderbilt increased one hundred and twenty miles of railroad to ten thousand miles and added one hundred million dollars to his fortune when he was between seventy and eighty-three; Oliver Wendell Holmes was a professor at Harvard when eighty; Gladstone and Bismarck were controlling powers in the politics of Europe when both were past seventy-five; Chevreuel, the great scientist, was actively at work until his death which occurred when he was one hundred and three.

Frederick B. Robinson says, "In his youth a man has two or three mental searchlights to play on any object whose recesses he would lay bare. Experience, observation, and ripened maturity add light after light. But by the time he has reached middle age he should have a battery of forty searchlights in place of the small cluster of his youth. He is wise who will keep them trimmed and burning and direct them with a steady hand."

It is man's duty to keep alive the yearning for growth by feeding the desire. It is wonderful to live in a world where there

are so many things to be learned, so many difficulties to be overcome, so much to be mastered; where day by day, year by year, through struggle and calm, through pain and joy, through failure and success, through periods of activity and through times of rest, man may grow and develop and learn and be polished.

No matter what the handicap, advancement is possible, Helen Keller, deaf, dumb, and blind has become one of the best educated women in America. Michael Angelo when old and blind groped his way into the gallery of the Vatican. He felt the torso of Phidias and as he did so said, "Great is this marble; greater still the hand that carved it; greatest of all, the God who fashioned the sculptor. I still learn! I still learn!" Sight gone, his sense of touch brought food for thought to his mind and he drew deductions and his spirit went out in admiration and worship to his Creator. Beethoven when afflicted with incurable deafness said, "I will keep up the struggle against the rigors of fate. They shall not succeed in bending me to the earth—I swear it." Nor sickness, nor poverty, nor hardship, nor difficulty, nor trouble have succeeded in keeping the intrepid soul from reaching the heights.

Some growth comes rapidly and is easily seen; other growth that is quite as valuable comes slowly and the individual is often unconscious of the change that is taking place within him. Every effort, every experience, leaves its mark and change in man's body structure and in his future potentiality. Man is ever in the making; all eternity is his to make of himself a god, and the exhortation, "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a clarion call urging him on.

The President of Oberlin College was asked by a student if he could not take a shorter course than the one prescribed by the institution. "Oh, yes," he replied, "but that depends on what you want to make of yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months." It is not strange that it takes eons of time to bring to perfection the most important thing in the world—the high-minded, intelligent human being who has within him the germ of Godhood and the impulse to reach up and grow to become like his Sire. Infinite are the processes and many are the means used to attain this desired end.

Schools give an impetus to the child or adult who takes advantage of the opportunities they offer. Books feed the mind and enrich the life. Reading, questioning, studying, reflecting, these are mile posts along the path of progress. Mingling with those who live splendid lives, communing with the wise, conversing with the learned, bring to higher planes of thought and action. Attendance at plays, lectures, musicals, brings an emotional uplift, a forward look, an understanding heart that enriches the life and develops the whole being. Keeping in touch with the rapidly onward

moving world, traveling and seeing the beauty to be found everywhere brighten the intellect and elevate the soul. All see the advantages of these things, but many there are who fail to see in suffering and trouble and pain avenues of growth and development that are quite as important in enriching the life and giving breadth of vision and in bringing the graces of life to those who pass through them as are the more pleasant paths. The wounded learn to heal; the heavily oppressed, to minister; the sick, to be patient and sympathetic. Are not patience, gentleness, trustful waiting, charity, worthy of the high price exacted for their purchase? Channing showed how days of physical weakness may be fruitful in bringing most valuable growth. When he found himself physically exhausted after the delivery of a sermon or oration he gave up the pulpit and the pen and determined to make his life a sermon and poem. He said: "It is indeed forbidden me to write or speak, but not to aspire and be. To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to do all cheerfully, bear all bravely; to listen to stars and birds, to babes and sages, with open heart; to study hard, think quietly, act frankly, talk gently, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common, this is to be my symphony."

In the great economy of things when the lessons have been mastered man passes on to other rooms of growth; now he does this, now that, thus learning to readjust himself to changing conditions and circumstances, casting off, putting on, and, as Browning puts it, rejoicing that he is "hurled from change to change unceasingly his soul-wings never furled."

And when failing powers make activity impossible, still is there opportunity for growth. Then man has to learn that "they also serve who only stand and wait." There is a serenity and poise and beauty that comes in this period after the heat and burden of the day have been endured. This time of waiting for the great adventure, and of looking into futurity brings a realizing sense of man's immortality, and there comes a sweet trust, an unwavering faith, a joyous anticipation that give a crown to life and fits for a heavenly home.

Blessed is man with his upward striving impulses, his capacity for endless growth and the countless opportunities that he has to aid him in his upward climb. Well may he cry:

"Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand, but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

Of Interest to Women

Some Helpful Things to Know

Lalene H. Hart

In the Kitchen:

When combining the ingredients for the filling of lemon pie, do not add the lemon juice until after the corn-starch or flour has been thoroughly cooked. The acid in the lemon juice when combined with starch and heated forms maltose, a kind of sugar, and will not thicken. The same chemical change takes place when using fresh pineapple with gelatine in making Bavarian creams.

Remove dried fruits from their packages; wash, dry slowly in the oven, then place in a glass jar for use. This is a time-saver when currants or raisins are needed in a hurry.

Use dried cherries in place of raisins in various ways. You will like the substitute for an occasional change.

When a can of pimentos is open but not entirely used, put the remainder in a glass jar and cover with cooking oil. The oil, after all the pimentoes are used, can be utilized in making mayonnaise dressing. The flavor is delicious and the color is attractive.

To keep salad dressing in jelly jars, pour melted paraffin on the inside of the cover. This prevents rust or discoloration of the tin lids and preserves the dressing.

Put lemons in a fruit jar as soon as they are purchased and screw the top on tightly. They will not dry and can be kept several weeks.

Try greasing the cup in which molasses is measured; there will be no waste and every drop will run out readily.

When preparing grape-fruit for cocktail or salad, the usual method of removing the bitter white membrane is somewhat tedious. Cover the grape-fruit with boiling water and let stand a few minutes. Remove and put into cold water quickly. When cool, it may be peeled easily. Chill before using. Oranges may be treated in the same way.

Roll toasted corn-flakes and use in the place of flour or cracker crumbs to roll meat or croquettes in before frying.

Cream that is too thin to whip can be made to do so by adding the unbeaten white of an egg before starting to whip.

When buying shelled nuts, look them over carefully, heat slowly and thoroughly in the oven, watch closely to prevent burning, cool and put in an air tight can. They will keep fresh a long time and are ready for use when needed.

Marshmallows placed thickly on the top of a custard or squash pie, when put in the oven will toast to a delicious brown and will add greatly to the flavor and appearance of the pie.

Add a chopped carrot to dried lima beans while cooking; the flavor will be much improved.

Bits of lemon peel scattered among the cookies in the jar will add a fine flavor to them.

Before putting raisins or other sticky food through the food chopper, squeeze a few drops of lemon juice into the chopper and the food will not stick.

The lime deposited in the tea-kettle may be removed by boiling a pint of vinegar in it. The acid in the vinegar dissolves the lime which is then easily removed. Wash and rinse the kettle thoroughly before using.

In the Sick-Room:

In most homes where the sick have to be cared for, the regular hospital bed can not be provided. The one who is nursing uses a great deal of energy by working over a low bed. This can be avoided if cone shaped blocks, twelve to eighteen inches high, are placed under each leg of the bed. A hole six inches deep should be bored in the end of the block, just large enough in diameter to receive, easily, the leg of the bed. A handy man can make these and comfort is given to the patient as well as to the nurse.

A bathing cap makes an excellent ice bag in an emergency. Close the opening with a rubber band, dust with talcum powder after drying and it may be used many times.

In an emergency, an ordinary fruit jar or glass bottle, filled with hot water and covered with a piece of flannel, can be used in place of a hot water bottle. It retains the heat a long time.

When the hot water bottle leaks, it may be filled with hot sand or salt and still serve its purpose. When it becomes too old to be thus used, cut in sections and use as pads for keeping pillows clean. The pads may also be used upon which to place medicine bottles.

To reduce the temperature of the the room quickly, hang wet sheets about and evaporate the water with an electric fan.

When men's collars become so frayed that they can not be worn, they make excellent small bandages. Wash collars to remove all starch. When ripped apart, each collar contains several thicknesses of good quality linen. Sterilize them by heating in the oven on a clean plate, put into a small sterilized jar and screw on the lid. They are then ready for an emergency.

In the Laundry:

The best and finest table linen is easier to iron if wrung from the rinsing water by hand. The wringer presses creases into it which are difficult to iron out.

The rubber rollers on the wringer can be easily cleaned with kerosene. Be sure to wash thoroughly after cleaning because kerosene destroys rubber.

Always remove the pressure on the rollers of the wringer after using it, and the roller will last twice as long.

In cold weather if you wet a cloth in strong salt water, and wipe the clothes line, the clothes will not freeze to it. Also dip clothes pins in salt water and they will be more easily removed.

To wash soiled clothes-pins put into a large pan or boiler of soapy water and let soak until water is cold enough to put the hand in; wash, rinse and dry. If this is done when pins are new, they will not split as easily and will last much longer.

A bushel basket lined with white oil cloth is an excellent substitute for, or aid to, a clothes basket. It is easier handled and costs much less.

Mend the hole in your zink or tin tub by cutting the old rubbers from fruit jars into very small pieces, melting them and aplying to the hole with a small stick.

After washing lingerie or narrow ribbons of any description wind them around a jar full of hot water. They will dry smoothly so that ironing is unnecessary.

A college girl's "stunt" of washing handkerchiefs is somewhat similar. After washing and rinsing spread perfectly smooth on a mirror or window glass. Be sure the glass is clean. This may be used in an emergency.

Often after iodine has been used for cuts or sores the clothes or towels are stained with it. To remove the stains, make a thin paste of starch and water; place the stained articles in it, soak over night and wash with soap and water.

Fold a piece of old carpet or rug several times and stand on it while ironing. You will be surprised how it rests the feet and limbs.

In Cleaning:

To clean brass, use vinegar and salt. Apply with a soft cloth and polish. Or use a saturated solution of oxalic acid. Wet a cloth in this solution and apply to the article to be cleaned. Rub well and polish with a dry cloth. One application usually removes all discoloration. Care must be taken, however, for oxalic acid is poisonous. Common vaseline may be used for cleaning brass electrical fixtures. Apply with a piece of clean cotton cloth and polish with an old soft flannel.

Brooms will last much longer if, once a week, they are dipped in hot soapy water. Shake all the water out, press into shape and hang it up by the handle to dry. Be careful not to wet the broom where it is tied or sewed. These, with other cleaning utensils, will give longer service and retain their shape better if hung up by the handle. Small screw-eyes may be purchased at any hardware store to screw in the ends of the handles. Never throw a broom, straw-end down, in a corner behind the door if you intend to use it for sweeping.

After using an oiled mop, instead of shaking the dust out of it, use an old whisk broom to brush the mop carefully. It not only cleans but it makes it fluffy and keeps it from matting.

Mix thoroughly a pint of kerosene, one third ounce oil of paraffin, dampen cheese cloth or any soft cloth (cotton stockings are good); hang in the air a little while, roll, place in a can or tight box with cover. This amount will dampen about six yards of material, which will make twelve dust cloths. Another method of making a dustless duster is to add one tablespoon of linseed oil and turpentine to one quart of boiling water. Wet the cloth in the solution and dry, put in box as above.

Use sand paper and oil to polish your kitchen stove and see how bright and shiny it will be. If stove polish is preferred use vinegar instead of water. The polish will be much brighter.

Occasionally, when dusting, wipe the windows with clean paper (tissue is best, newspaper may be used) and so keep the dust and dirt from accumulating and minimize the number of real window washings. Equal parts of kerosene and water is good for cleaning windows; polish with soft paper. Another quick way is to use a good-sized chamois and hot water. Dry the window with the same wet chamois. It leaves no lint on the window and dispenses with a lot of soiled cloths.

How Close Are You to Your Daughter?

Clarissa A. Beesley

A beautiful young girl was about to be married. She had been reared in an apparently ideal Latter-day Saint home. They were people of culture; her father was a physician. But she came to a Mutual officer and asked a number of personal questions relative to her duties as a wife, and after receiving some kind, wise instruction, she made the statement: "My mother has never once spoken to me of these things."

How close are you to your daughter? Do you have her confidence as you had it when she was a tiny girl, playing with her dolls? You showered on her then an abundance of mother-love; many were the kisses and caresses you gave her. The few moments when you left your other duties to tuck her away in her little bed were most precious. And she, the baby daughter, loved you with all her baby heart, looked upon you as her closest comrade and told you all her little troubles and all her little secrets.

Has there ever been a change in your relationship? You still love her with equal fervor, perhaps even with a deeper love, for you have watched her unfold into lovely maidenhood. And she still loves you. But is there the same close sympathy? Has there been anywhere along the line of years a time when the goodnight kiss ceased or when you were perhaps too busy to listen or encourage her to confide in you? Happy are you as her mother if your daughter still comes to you with all her hopes and her problems and if you are still her best chum and confidante.

It is an art to grow old gracefully. It is more of an art to keep youthful in spirit as the seasons come and go, youthful enough to retain the viewpoint of youth, to have a real understanding of its desires and hopes and a sympathy for its instabilities. If you can be a girl with your girl, can enter with her into her world of romance, even into some of her frivolities, can be interested in the things she likes to do and do some of them with her, then you are giving her more than if you could provide her with all the wealth of the world.

The Y. L. M. I. A. stands ready to help you. It has many fields of activity. In addition to the class work and special religious programs, other lines of interest have been introduced, as, dramatics, debating, music, public speaking. The organization

also endeavors to supervise carefully the recreation of its members.

But these are only a means to an end. Its fundamental aim, as outlined by President Young, is to develop in the hearts of the young women of Zion an abiding faith in and love for the gospel of Jesus Christ, a testimony of its divinity and a willingness to render service to the Church. Its object is to make our girls pure, high-minded women—worthy successors to their mothers, who have been such a glorious strength to the Church. And in this great task we seek always the cooperation of our mothers.

An auxiliary organization cannot take the place of the home. We have tried to teach the girls modesty and propriety in dress but sometimes our efforts have seemed fruitless and we have been forced to ask the question: Are the mothers of these girls setting them an example in this regard, or is it true that the older women of the Church are sometimes neglectful and indifferent? We are endeavoring to implant in their hearts a desire to be married in the House of the Lord. But sometimes we must again ask the question: Do the mothers of these girls instil within their hearts a desire for this sacred ordinance? Is the atmosphere of the home such that the girl grows up with a longing in her heart to receive her companion by the authority of the Priesthood in the Lord's appointed way? Is there constantly held before her in the home a picture of the day when she shall be happy to dress and otherwise conform her life to the teachings she shall receive there?

Many are the evils which are menacing our young people. Terrible waves of sin are sweeping over the earth, well nigh engulfing the nations. And the effects are being felt even among the sons and daughters of the Latter-day Saints. With all earnestness the Mutual officers are endeavoring to counteract these conditions. Our slogan, "We stand for a pure life through clean thought and action," is ringing in the ears of our boys and girls from one end of the Church to the other. We must make it a vital thing in their lives. Everywhere we are pleading with them to keep their bodies clean, to secure sufficient sleep, to think clean thoughts, to return home early from their amusements, to listen to the teachings of their parents, and to seek the Lord in earnest prayer for his protection. We believe that the one regulation of early hours would go far to solve this problem and prevent many possible dangers.

A feature introduced into the Mutual Improvement work recently is a "Mothers and Daughters' Day." As the name implies, the object in view is to bring into closer bonds of sympathy and unity mothers and their daughters. During the past summer many stakes have held such a gathering and are enthusiastic over its success, so that the future promises much for this event. On this day the mother will throw aside her cares and become a

girl again. She will get the spirit of girlhood and will feel again the joy of being a real pal and real friend to her daughter. And the daughter will respond, and closer will be cemented the ties between them.

Again, the Y. L. M. I. A. stands ready to help you, the splendid mothers of this Church, in guiding with tender solicitude and love the precious daughters committed to your care.

Tuskegee Institute Health Program

One of the important extension activities of the Tuskegee Institute, is their program to improve the health, not only of the students enrolled, but of the people who live in the surrounding rural districts. The Tuskegee Institute, founded by Booker T. Washington, is located in Tuskegee, Alabama, and has for its purpose the training of colored men and women. Their health extension activities are undoubtedly doing much for the improvement of the community.

The general work of the Institute Hospital and Nurse Training School is, first, to look after the health of the student body. To carry out this purpose an elaborate program of physical examination and instruction in hygiene is carried on. The John A. Andrew Memorial Hospital, erected at a cost of $50,000, has 75 beds and is the only Grade A hospital operated by negroes, south of Washington and Chicago. For this reason it is a definite influence in health activities and physical betterment, as well as a recognized Nurse Training School, for negroes of the lower south.

The Annual Clinic, which is held in April, under the direction of the John A. Andrew Clinical Society, gives opportunity to negro physicians and surgeons of the South to improve themselves in their profession and to keep abreast of the times. During the last clinic, 1136 patients were treated and 65 major operations were performed, with the loss of only one patient.

The Post Graduate Course in Surgery was inaugurated last year to fill a pressing need and a demand for this line of research work for the negro surgeons of the South. One hundred and twenty-six surgeons attended the clinics and Post Graduate Course, and the lectures and instructors in the Post Graduate Course, included professors from the Johns Hopkins Medical College, Harvard Medical College, the Medical College of Bailor University, Meharry Medical College and Howard University.

A Rural Health Nurse has headquarters at the Institute

Health Center, an attractive frame building erected by the contributions of teachers and students. This Registered Nurse conducts nightly health meetings at the center, giving health instructions to upwards of 130 people each week. In addition to the regular talks by the nurse, special health lectures are delivered by prominent physicians and health officers to these people, who work during the day but whose anxiety to improve their health, which has been inspired by the health center, causes them to sacrifice pleasure and rest to attend these nightly meetings. The work of the Rural Health Nurse also includes three trips each week to rural schools and communities where physical examinations, follow-up work, and instruction in hygiene, are carried on. During the past six months, 56 communities were visited. Vaccination of children in the rural schools will begin the week of October 16.

National Negro Health Week was inaugurated in 1915 by the late Booker T. Washington. This movement has from the beginning received the hearty cooperation of the entire South, state and city health officials and departments, women's clubs, chambers of commerce, etc. As a result of the effective work of this movement, the United States Public Health Service has become interested and last year prepared a special bulletin for this work.

A course in midwifery is conducted at the Institute Hospital to enable women in this line of work to pass an elementary examination and register under the State Board of Health as required by the law passed by the Alabama State Legislature of 1918; the law resulting from the realization that illiterate and untrained midwives were in themselves a menace to the health of the state. Forty-seven women have taken the course and received certificates recommending them for registration.

A TRIBUTE TO UTAH

"I have been a friend of Utah, because I have believed in the things that you have been doing ahead of the procession. Your state school law for county and district supervision is, by all odds, the best in the United States. No other state in the Union has any such equipment for supervision of public schools as Utah has. That is saying a good deal in this age of the world. In the second place, you were the first state in the Union to require eighteen years of age or a high school education before a boy or girl could absolutely leave school to go to work."—*Dr. A. E. Winship*, Editor of *Journal of Education*.

One Reason for Being Convinced

Thomas L. Martin

Whenever a Democrat attends a rally of his own political faith and listens to the testimony of his Democratic friends, he leaves the meeting more than ever encouraged with the idea that he has selected the right party. Republicans go through the same experiences and end up with the feeling that the Republican party with its principles is the party for him. The same idea prevails with the members of our religious faith. Whenever the searchlight of reason is turned upon some point at issue, and we listen to the testimony of the manipulator of that searchlight, we leave the meeting more than ever impressed with the truthfulness of the gospel of Jesus Christ.

If the unprejudiced mind will apply itself to the history of the Christian church during the first few hundred years after Christ, it will, from that application, find that the gospel was taken from the earth. This gospel was the plan that we accepted in the spirit world, which our Father said he would give to us upon the earth to aid us in a type of development that would ultimately get us back into his presence, bigger and better individuals because of our earthly experience. Man did not do his part and consequently this gospel was taken from the earth until such time as he thought we would be ready to make proper use of it.

To bring this gospel back again to the world necessitated personal visits from heavenly beings. It must be brought direct from heaven by God and his associates. Joseph Smith had just such an experience. This is the part that causes so much ridicule by men of intellect, which ridicule tends to cause a weakening in the mind of some of our young people who come in contact with these intellectuals.

How could the gospel be brought back to earth save by direct means? We are what we are to a very great extent, because of hereditary and environmental influences. Could the Lord restore the gospel through the heredity channel? The answer is in the negative, because all that a father can transmit to his children is tendencies. The psychologist James, says: "Man transmits to his offspring a certain quality of brain stuff that makes him susceptible to the same influence that his father is susceptible to." In other words, the son has a tendency to yield to the same influences as the father. If the father's tendencies have responded for generations to the influences of the apostate church; the son's will do the same thing. The gospel could not come through such a channel. We absorb very much of our environment the effect

of which is no small factor in the determination of what a man shall be. There is no way of placing the gospel into man's environment unless the Lord puts it there. The Lord could inspire, and ultimately through inspiration, the gospel with its details would be back upon the earth. Martin Luther is a splendid example of the work of inspiration. He knew the gospel was not upon the earth; he knew the papal authorities were not representative of the Christ, and according to his interpretation of what the Lord expects, he forced from these powers, freedom for the masses, somewhat after the idea that the Christ would require. The many reformers each through inspiration, brought the world nearer and nearer to what the Lord would have. None, however, could approach the gospel as it existed in the days of Christ. Heredity, environment, and inspiration were all insufficient to bring the gospel back upon the earth. Then how could it come save by direct communion with the heavens. The visit of the Father and the Son to the boy prophet is the greatest evidence of its truthfulness. The heavens must be opened, and heavenly beings must communicate with man upon the earth if the gospel was again to be given to man. We need not weaken because intellectuals ridicule the idea of direct communication. It was the only way in which this gospel could be restored.

MATERNAL MORTALITY

Few medical subjects have received so much attention in recent years as obstetrics. The prospective mother is now an object of interest to the government as well as to private agencies, and the science itself has made vast strides in the last fifty years. One of the surprising facts in connection with all this interest is that the death rate from causes incident to childbearing is not decreasing; that, on the contrary, it seems to be increasing. A study of the statistics of almost every human ill discloses a most encouraging improvement for the last thirty years, and these statistics are so uniformly progressive that there is a general impression that they are general. Yet that is not the case with what, in a civilized community, should be a normal physiological process—that of bringing children into the world. In 1890 the death rate from causes incidental to childbirth—the figures are taken from *Maternal Mortality*, by Dr. Grace L. Meigs, accepted by the medical profession as authoritative—was 15.3 per 100,000; in 1915 it was 15.2, while for 1916 it had climbed to 16.3.

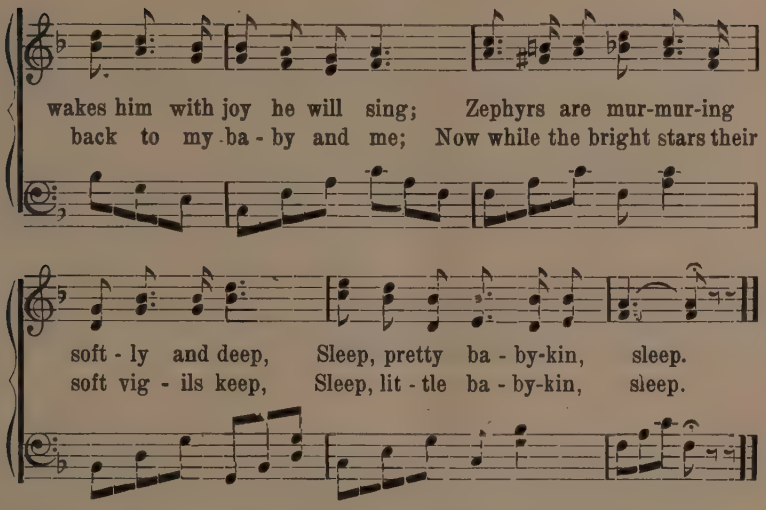
The science of gynecology is largely American; the greatest discoveries and surgical procedures have been the work of Americans. The trouble is that the practitioner does not school himself sufficiently in the technique of his trade.

An Evening Lullaby

Lovingly Dedicated to my Wife and All Mothers

Words by HAROLD GOFF. Music by CHAS. J. ENGAR.

Not too fast.
1. Go to sleep, ba-by, the twi - light is here, Shadows of
1. Father in Heaven will guard baby dear, His ho - ly
Ped. *Ped. *Ped. * Ped.
evening al - read - y ap-pear, Daylight is fading all
angels are hov - er - ing near, Sweet dreams they'll whisper till
Ped. Ped.
out of the west, Ba - by must now go to rest.
night fades a-way, Bringing the beau - ti-ful day.
Lit - tle wee birdie has folded his wing, When morning
Big shining sun has gone ov - er the sea, But he'll come


wakes him with joy he will sing; Zephyrs are mur-mur-ing
back to my ba - by and me; Now while the bright stars their
soft - ly and deep, Sleep, pretty ba - by-kin, sleep.
soft vig - ils keep, Sleep, lit - tle ba - by-kin, sleep.

A Friend

Julia Farr

When happy laughter turns to tears,
And darkness fills the soul with fears,
When all seems lost mid shadowy gloom,
And phantom danger seems to loom,—
God sends a friend.

When "testing faith" takes all our will,
We realize our weakness,—still,
When we are struggling to do right,
To help us on to win the fight,
God sends a friend.

And from such friendship, given free,
We seem to hear Divinity,
"Whatever lot is yours on earth,
Remember, from the day of birth,
God is your friend."

Notes from the Field

By Amy Brown Lyman

The General Board, through the *Relief Society Magazine,* expresses hearty appreciation for the numerous messages of love, good wishes, and confidence, which have been received at this the beginning of the new year, from missions, stakes, wards and individuals. The Board joins with every Relief Society woman in the organization in the wish that the year of 1923 will be one of the most prosperous and helpful years in the history of the great organization.

Nebo Stake.

FOUR PAIRS OF TWINS

Mr. and Mrs. C. M. Bird, of Payson, are proud grandparents of four pair of beautiful twins. Mrs Bird was for many years a member of the Utah stake Relief Society board. We are printing herewith a picture of Mrs. Bird, her three daughters and the twins. The daughters of Mrs. Bird, reading from left to right are: Mrs. Jennie B. Hill, Payson, Utah; Mrs. Hannah B. Mendenhall, Mapleton, Utah; Mrs. Emogene B. Manwaring, Rexburg, Idaho. The twins, inserted are the children of Mrs. Bird's son, Freeman C. Bird of Payson. These twins were born six months after the group picture was taken. All four mothers, although kept busy with their home responsibilities, find time to assist in the Church organizations. Three are serving on auxiliary stake boards.

Cache Stake.

On Monday, September 25, the officers of the Fourth ward Relief Society of the Cache stake, were honorably released after eight years of faithful service. A surprise party was held the following afternoon at the home of the retiring president, Johannah Murdock. The afternoon was spent in a pleasurable manner and a delicious luncheon was served.

This ward has 115 enrolled members and of this number 114 are *Magazine* subscribers.

Raft River Stake.

The various Relief Societies of the Raft River stake did not discontinue meetings during the summer months, but they met and discussed special lessons in theology. During the last week of August a teachers' social was held in every ward of the stake, which stimulated interest in the winter's work.

Wasatch Stake.

A recent report from Wasatch stake gives the following interesting items:

"The stake board holds weekly officers' meetings the first and third Tuesday evenings. We meet conjointly with other auxiliary organizations in teacher-training classes. The second and fourth Tuesday evenings are devoted to business or department work. Copies of all circular letters which have been sent to us from the General Board have been discussed in the president's department at our monthly union meeting, and copies have been forwarded to each of the wards with instructions to have them kept on file.

"We have divided the responsibility of the stake work among the members, placing a certain responsibility on each member. These board members know in a general way about the entire work of the organization, but each is striving with heart, mind, and soul to be an expert in her particular work. We find that with the distribution of the work no one is over-burdened and doing the work becomes a pleasure. The ward organizations are following the same method.

"Effort is being made to increase the subscriptions to the *Magazine*. Center ward has 17 enrolled members and 16 subscribers to the *Magazine*. The Wallsburg Relief Society sent 16 subscriptions of the *Magazine* to aged women and widows. The stake has placed the *Magazine* on the public library reading table, and has also placed bound volumes in the library. We hope to have our 75% subscriptions for next year.

"One stake board member, who is an expert seamstress, has charge of the burial clothes department, where those desiring to purchase temple or burial clothes may do so. Each ward also has

a burial clothes committee but the wards do not aim to keep clothing on hand.

"The stake board will give to the wards which make their average attendance 50% during the year, prizes of one dozen *Relief Society Song Books* each. It is hoped that it will be necessary to purchase nine dozen. The two wards falling lowest in attendance will entertain the other wards. Three of the wards already have over 50% average attendance, thus far in the year.

"The stake board has visited every ward at least twice during the year. During the month of May, a Mothers' Day program was given in each ward. The Midway First ward presented a Mothers' pageant. The stake board offered a gold medal for the best Mothers' Day essay, written by a student of the Wasatch High School. On the day the medal was presented, the Relief Society members of the stake were the invited guests of the high school, two numbers on the specially prepared program being given by our board members. The winner of the medal was an orphan girl.

"All of the wards have given cheer-up parties and have held special meetings for those who are homebound.

"Two stake board members and seven ward members attended Leadership Week at Provo, and one stake board member attended the Relief Society Week of the Brigham Young University Summer School.

"This stake has a stake teachers' committee and at the union meeting each month (at which ward teachers are invited to be present) the topic which is to be used for the coming month is discussed by a good speaker. We have tried to impress upon our teachers the sacredness of their calling and the duties connected therewith. We have urged that each pair of teachers do something special, ocssasionally, for the people of their particular district. Last year a pennant of white and gold (Relief Society colors) was given to the wards making 100% visits. Three wards made the 100% and none were less than 80%. Thus far this year 7 wards have made the 100%. The teachers have worked hard, and have tried to leave a worth-while message in every home.

"Fifty per cent. of the enrolled members have visited the Primary Association during the year to encourage the officers and children, and fifty per cent. of the enrolled members have visited the public schools.

"*Sazy*, the social service play, was staged and presented three times during the year under the direction of the stake board.

"During 1922, 75% of the stake board and 50% of the ward members read the *Book of Mormon*.

"By cooperation with the Farm Bureau, we are doing some

project work under the direction of the Agricultural College. So far, 157 dress forms have been made, 125 patterns have been drafted, (saving in patterns, $43.40); garments made, 97; cost of material, $125.00; cost of dresses if bought, $232.00; saving effected, $107.00. Under the health projects, 90 women have provided a shelf or drawer in which to place things to be used in case of sickness.

"The bishops and ward presidents work in unison in the distribution of charity, and have assisted those in need of help to find employment. We hope to take steps to have an employment agency."

California Mission.

In a letter received from Mrs. Margaret K. Miller, president of the Relief Societies of the California mission, she reports that she has visited all of the Societies except one in Arizona, and one in Nevada which has recently been organized. The California mission covers a large area, from northern to southern California, the southern part of Arizona, and a part of Nevada. Throughout the entire mission, there is a splendid spirit and the Relief Society women are earnest and energetic in their work. They visit the homes of the Saints and are constantly caring for those in distress. They are desirous of helping the missionaries and they often entertain them in their homes. In some branches they have assisted in furnishing the quarters for the missionaries. In each community where there is a Society, the *Relief Society Magazine* has been placed in the public library.

The Boyle Heights branch Relief Society was organized June 13, 1922, with 9 members, and two months later the Society had a membership of 40.

The Long Beach Relief Society celebrated the eighth anniversary of its organization December 12, 1922. After the opening exercises, a delightful program was presented. At the conclusion of the program a social hour was spent in the branch amusement hall. A delicious luncheon was served to forty-five guests. Making an attractive centerpiece, was a birthday cake with eight candles. President Christina Larson reports that the affair was a thorough success.

Juarez Stake.

The Juarez and Dublan wards of the Juarez stake held a very successful bazaar in the early fall. Quilts, fancy work, and articles of clothing were made and contributed by the members of the Relief Society. The women also made woolen yarn and those who could not spin the yarn, knit stockings, and quite a sum of money was realized on this occasion. A program and dance was

held in connection with the bazaar, and the day proved to be a very enjoyable one.

South Sanpete Stake.

At the leadership course given at the Snow Junior College, December 7, 8, 9, 1922, a total of 717 were registered in the eleven departments. The Relief Society department made the best attendance record. There were in attendance 74 stake and ward Relief Society officers, and 772 members and visitors, making a total of 146. The official representation was as follows: South Sanpete, 27; North Sanpete, 19; South Sevier, 13; Sevier, 11; North Sevier, 4. The president of the college, Wayne B. Hales, was delighted with the response of the people of the district and the members attending were most grateful for the splendid opportunities offered by the institute. There were in attendance the following General Authorities and representatives of the General Boards: Rulon S. Wells, Bishop David A. Smith, Horace Cummings, Oscar A. Kirkham, John H. Taylor, E. E. Ericksen; Amy Brown Lyman, Clarissa A. Beesley, and May Anderson.

Benson Stake.

The officers of the Benson stake Relief Society gave a social on August 29 in the Benson stake tabernacle at Richmond, Utah. The ward officers and members were guests at this affair. An excellent program was rendered, after which games were played. Luncheon was served to all by the stake board. Over 300 officers and members were present.

In the Benson stake the Relief Society women have conducted special summer work. The Richmond ward reports that it has held several meetings at the home of the sick and homebound. One meeting was held at the home of a woman who had been unable to attend meeting for several years. The women called on her and held a regular meeting, a special feature of which was an excellent musical program. She was presented with flowers, and at the close of the meeting she said she had not spent such a happy day for many months.

Burley Stake.

The ward conferences of the Burley stake have been very successful. Much thought was given to the preparation of the programs and a good spirit was manifest in all the meetings. All the wards, with the exception of the Hazel ward, which is disorganized, are completely officered and are doing good work. The women show a willingness to work along community welfare lines, which is very gratifying. During the summer months the stake officers conducted weekly classes in sewing and cook-

ing. By this plan it was hoped to better living conditions in the homes. The course was successful, and a similar plan will be carried out next summer. An interest in homemaking and domestic science and economy was aroused which will undoubtedly be of value to the mothers in the community.

Oneida-Franklin Stakes.

A special Relief Society celebration was held by the Oneida and Franklin stakes on October 28, 1922, at Preston, Idaho. In response to the special invitation, the executive officers of the General Board, President Clarissa S. Williams, Counselors Jennie B. Knight, and Louise Y. Robison and General Secretary Amy Brown Lyman, attended the meetings on that day, and the board meetings and social given the preceding evening. Mrs. Nellie P. Head, president of the Oneida stake, presided at the morning meeting. Other speakers at this session were Oneida stake counselor P. M. Condie, President Clarissa S. Williams and Amy Brown Lyman. Mrs. Veroka G. Nash, president of the Franklin stake, presided and spoke at the afternoon meeting, and addresses were also made by President Samuel W. Parkinson, of Franklin stake, Jennie B. Knight, Louise Y. Robison, and President Clarissa S. Williams. There were over 600 in attendance at the two sessions which were exceptionally instructive and inspirational. Between the two meetings, Relief Society women served an elaborate banquet.

Netherlands Mission

In a letter from Lyman Williams to his mother, President Clarissa S. Williams, we learn of a Christmas celebration which was held in Arnhem, Holland, under the direction of the missionaries and the Relief Society of this branch. A beautiful Christmas tree was prepared which held a lovely toy and an article of clothing for each child, in addition to sweetmeats. This Christmas celebration was very greatly appreciated by the people of the branch, who spent an enjoyable and happy time together on this occasion.

IN MEMORIAM

St. Joseph Stake.

It is with sincere sorrow that the *Magazine* announces to its readers the death of Mrs. Josephine Cluff Kimball of Thatcher, Arizona, on October 12, 1922. Until January, 1921, when she was released because of poor health, Mrs. Kimball was president of the St. Joseph stake Relief Society. She was an active Relief Society worker for twenty years, having served in her stake as secretary, prior to her appointment as president. In her labors she was faithful and devoted, and she accomplished much in rais-

ing the standard of Relief Society work in her community. Throughout her entire life she was active in the affairs of the Church and in 1904-06 she served as a missionary in the Central states. She was the wife of Andrew Kimball, president of the St. Joseph stake. Both as a wife and mother, and as a community worker, she was true to the highest ideals of her religion.

Woodruff Stake.

Mrs. Christiena Hunter Brown, an active Relief Society worker of the Evanston ward, was called by death on December 5, 1922. She was in charge of the *Magazine* subscriptions for the ward and at the time of her death she had her list of one hundred names ready for the new year. She was always efficient and business-like in her *Magazine* work, and it was always a pleasure for the *Magazine* department to receive Mrs. Brown's neat and accurate lists and to do business with her.

Parowan Stake.

In the death of Minerva S. Lund, June 20, 1922, the Church and community lost one of its most faithful workers. Mrs. Lund has made her home in the Paragonah ward since her marriage to Alfred W. Lund, in 1894. Among other positions, Mrs. Lund has been a counselor in the Relief Society, which position she held at the time of her death. Mrs. Lund was ever a friend to those in distress and trouble, often helping others, even when it required a personal sacrifice. She was a woman of great faith and an ardent temple worker. She is survived by her husband and four children.

North Weber Stake.

Mrs. Eliza Jane Cheney Rawson, one of the early pioneers of Utah, passed away at her daughter's home in Ogden, in December. Mrs. Rawson was born at Kirtland, Ohio, in 1837. Her parents were among the first to join the "Mormon" Church and she remembered seeing the Prophet Joseph Smith when she was but a small girl. With her parents she crossed the plains, arriving in Utah in 1850. Within one year after her arrival, she was left an orphan, and she was cared for by her kind friends among the pioneers. In 1856 she was married to William C. Rawson. She is the mother of seven children and one foster-child and is ancestor of fifty grandchildren, sixty-five great grandchildren, and three great great grandchildren. Mrs. Rawson has been an active Church worker, and was an efficient Relief Society treasurer of the Farr West ward for twenty-eight years. She is remembered with love and honor by her posterity and her many friends.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 20, Bishop's Building, Salt Lake City, Utah

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A PATRIOTIC DUTY

Two holidays are observed in February, the 12th and 22nd respectively—the birthdays of Abraham Lincoln and George Washington. These two great American patriots served as Chief Magistrate of the United States in the two very critical periods of this Nation's history; Washington when the union was brought into existence, and Lincoln when that existence was threatened by a great civil war. The war for secession was designated by the voice of prophecy as "rebellion," not revolution, hence doomed to failure. Of the war for American independence, the prophetic voice had declared that the people forming this Nation were to be "delivered by the power of God out of the hands of all other nations," hence the beginning of this American Republic in the latter days.

The freedom of the United States from Great Britain came out of a "bondage" of oppression by the latter. But in the loss of this land they did get a new idea of non-oppression to dependencies, and it is history that since the American revolution Great Britain has not lost a single colony, but all stand patriotically with her.

Referring to history: Does it occur to our minds that on this American continent two great nations and peoples have perished—nations that were set up by the blessing of God, yet departed from his ways? Read the lesson in the Book of Mormon history of the Jaredites and the Nephites. What act was the inception of the overthrow of each of these peoples? It was the overturning of the form of government which the God of heaven had prescribed for them. Writing of secret or exclusive societies or combinations

which effected that overturn, the historian Moroni (Ether, chap 8) departs from making his abridgment of the record to say that "they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi;" and he adds a warning that the people of this Nation will face "overthrow and destruction" if similar combinations succeed in obtaining control of the people and property in this land.

Does the United States face in its history still another great crisis, as indicated by the prophetic words of the Prophet Moroni? And is the present the time when such crisis is at hand? Or, may there be now a deep-laid plan to overturn the form of government which God has prescribed for this land? Present occurrences ought to answer those queries very distinctly. Let us see:

In December, 1922, this official announcement to the National Congress, in Washington, was made by the Federal Bureau of Investigation:

"Documents obtained during the past year clearly indicate that the communist internationale is behind a strong movement among negroes, labor unions, and various social and women's clubs, the ultimate purpose being to undermine those organizations, with a view of overthrowing the United States government and establishing dictatorship of the proletariat."

In the press report of resolutions adopted by the third internationale at Moscow, Russia, on December 1, 1922, in which the civil war resulting in the abolition of slavery in the United States was referred to as "capitalistic," it was announced of one of these series of resolutions:

"The resolution, which was adopted without a dissenting vote, declares that the negro question has become a live issue in efforts toward a world revolution."

During the same month, Miss Alice Robertson, member of Congress from Oklahoma, issued this public statement:

"Oklahoma didn't go Democratic; it went radical. I tremble for Oklahoma. There are very hard times ahead. All of us who try to do things with a respect for the Constitution and American institutions are subject to attack by radicals."

Also, in December, in New York City, meetings of the leading representatives of what is known as the "Workers' Party"—a political organization which claims a vast membership in the United States among the so-called "working classes" and embracing both industrial and agricultural laborers—openly announced that party's aim to be:

"To create in the United States a soviet government, and establish the dictation of the proletariat."

Relative to government in this Nation, the Lord has declared (Doc. and Cov. 121:8):

"I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose."

Deliberate plans to overthrow the present United States government which was framed under Divine inspiration have reached so serious and menacing a stage that they cannot longer be safely ignored. In the crisis now clearly at hand, the line of duty for all Latter-day Saints is definitely marked. They have before them the example of patriotism in Washington and Lincoln and their compatriots. It will be well for them to follow this example, not alone because these great leaders were firm and fearless in behalf of the American Union, but also because of their sacred duty to uphold and defend that form of government which God has established in this age, for his Divine purposes. Nothing less than this is real patriotism for them, both as Americans and as Saints, women as well as men.

DUTY OF THE SAINTS TO SUSTAIN AND LIVE THE LAW

I endorse with all my heart this declaration (Doc. and Cov. 134) sustained by the unanimous vote of the general conference in 1835. I am convinced beyond the shadow of a doubt that it is the duty of every Latter-day Saint to sustain and live the law. I believe that every Latterday Saint who has any idea in his or her heart that some law has been passed that is not a righteous law, after it has been fought out in the courts and has been decided, whatever the decision may be, by the highest tribunal of our great and glorious country, the Supreme Court of the United States, that it is his duty to obey such law. I believe that every Latter-day Saint —and by the way no man is a Latter-day Saint who drinks whisky —but any "Mormon" who drinks whisky today knows that he is in condemnation before the Lord Almighty, whether he is the one who bought the whisky, or whether he is simply a partaker of it. I believe that every Latter-day Saint owes it to himself to uphold and sustain what is known as the cigarette law, and I believe that we as a people should know by the announcement of every man who is to be elected to the legislature, that he will stand for that law, and if he will not so announce himself, if his opponent, no matter what his politics may be, will stand for that law, that we ought to bury our politics and vote for the man favoring the retaining and enforcing of the cigarette law.

President Heber J. Grant, October, 1922, Conference.

Guide Lessons for April

LESSON I

Theology and Testimony

(First Week in April)

CARD PLAYING

This lesson title may seem out of place as a name for a lesson on theology or religion, but any subject or theme which has been made a matter of consideration by direct revelation or by the inspired leaders of the Church, may with propriety be studied from a theological point of view, and the findings made to depend upon what revelation as well as science and philosophy has to say about the matter. With the Latter-day Saints idleness is not only unethical, but it is irreligious, because God has declared against it. The use of intoxicants is unethical, because it endangers the welfare of society; it is unlawful, because the state has legislated against it, making it a misdemeanor; it is sinful, because the word of the Lord written and spoken among us, is against intemperance.

Our thesis in this lesson is: *Card Playing should not be indulged in.* And we will consider the reasons for our declaration under three heads—psychological or personal welfare reasons, social or public welfare reasons, theological or soul welfare reasons.

Personal welfare or psychological reasons. 1. Any appetite that creates an excessive desire for itself is injurious to the individual, and card playing develops not only the habit but a craving for itself that results in the weakening of will and the loss of self-control in that particular direction. The chance element in the game keeps up a sort of mental exhilaration and so stimulates hope that it becomes abnormal. The card player, all unconscious of the fact, becomes an individual of luck instead of one of pluck. The recreation of card playing is a bad kind of recreation.

The card player in many cases is literally dragged into a state of mind that makes a world of chance the most desirable one in which to live. He finds little or no joy in anything that is not bristling with hazard. Many men and some women will impulsively stake their all on some "chance."

2. Card playing interferes with individual culture. The language of the card table is coarse and generally low; the themes of conversation are as a rule not those of the elevative type. The

times spent is more than wasted. Art and literature form little or no part of the dreams of the ardent card player. Card playing is not the recreative resort of big minds but rather the refuge of the small intellects. It is not the center of attraction for the lofty, but rather the rendezvous of the low. It therefore cuts one out of good company, even when one is alone.

3. Card playing injures one's reputation for honesty. An application for any position of honor or trust would be kept long on the waiting list if it were known that the applicant was addicted to card playing.

Surety companies are wisely concerned about the habits of persons for whose integrity they become financially responsible, and the card player may well be considered an unsafe investment.

Sociological Reasons:—1. Card playing cuts in the happiness of society; is is the comcomitant of social iniquity, the adjunct of the saloon, the gambling den and the brothel. The hold-up, the burglar, the murderer, are, as a rule, trained at the card table.

2. Card playing lowers the social standards of society. Card clubs will beat the heaven out of any community that fosters them. Card "Bridge" first, and then comes the "Bridge of Sighs" in the family circle.

3. Card playing points to national decay. The nation notorious for cards and cigarettes has almost lost its power to *think* victory in anything, and our neighbor indulging in revolution after revolution owes her instablility to the gambling proclivities of her people. Her territory has become the home of laziness and the rendezvous of outlaws.

Theological Reasons.—1. Card playing is at best known as a vice; it is neither lovely, chaste, virtuous, nor of good report, and therefore excluded by the provisions of the 13th article of our faith.

2. Card playing has been and still is discountenanced by the *authorities* of the Church. President Brigham Young counseled and advised against it, denounced it, saying to the pioneers: "I would rather see in your hands the dirtiest things you could find on earth than a pack of cards," (See William Clayton's *Journal*, page 193.)

His daughter, Susa Young Gates, states that he looked upon a pack of playing cards as the "Devil's Bible," fit only for the fire. President Joseph F. Smith is on record against card playing in most emphatic terms, counseling, pleading and warning. (See *Gospel Doctrine*, pp. 410 to 416.) The present leaders in the Church are no less pronounced in their disapproval of card playing than were their predecessors.

3. Card playing is incompatible with the Spirit of the Lord.

It lessens one's loyalty to our leaders and it leads to spiritual darkness, which is one of the greatest calamities that can come to an individual, a family, or community, or to a generation.

Questions and Problems

1. State the thesis or declaration of this lesson.
2. Of the three personal reasons given for not indulging in card playing which is the strongest?
3. Wherein does card playing start a young person off wrong?
4. If card playing is not bad in and of itself, how are we to account for its being so attractive to lovers of evil?
5. Why do we never see card playing advertised in the press?
6. When we argue in favor of card playing what about our Church loyalty?
7. Quote President Brigham Young on handling cards.
8. Give President Joseph F. Smith's estimate of a person who will encourage children to play cards.
9. Quote President Smith from last sentence on page 412, *Gospel Doctrine.*
10. Quote President Smith from first sentence second paragraph, page 413, *Gospel Doctrine.*
11. How would you prove to a young person that card playing lessens his chance to get a good position?
12. How does card playing affect one's leadership privileges in the Church?
13. Illustrate the following truth: The roads of gambling and Godliness run parallel to each other, but the travel on them is always in opposite directions.
14. How can the Relief Society best aid in eliminating the card playing evil?

LESSON II

Work and Business

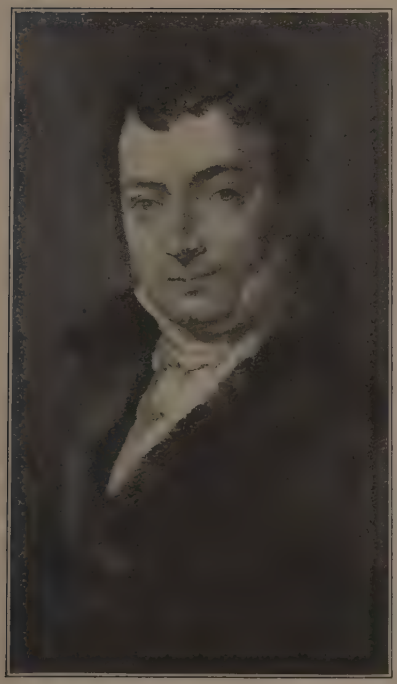
(Second Week in April)

LESSON III

Literature

R (Third Week in April)

WASHINGTON IRVING



Benjamin Franklin was of the Colonial and of the Revolutionary period. Washington Irving made his advent with the ushering in of the new order, and for that reason he may be regarded as the first author of the Republic. He was born April 3, 1783, in New York City.

George Washington was, at the time of Irving's birth, the national hero, and for that reason Irving was given his name. In later years when guests called on Irving at his beautiful home in Tarrytown, on the banks of the Hudson, he was fond of telling them how his nurse once intercepted Washington on horseback, "to show him a bairn that was called after him," and how the Father of his Country laid his hands upon his head and gave him a formal blessing.

Irving was not robust in health, as a young man, and for that reason he was denied the privilege that came to his two older brothers of attending Columbia University.

In 1804 he went abroad returning in 1806. The Napoleonic wars were in progress; and he witnessed Nelson's fleet a short time before it made itself famous in the battle of Trafalgar. He was inconvenienced rather frequently, while in Europe, because of war conditions and was at one time arrested as a British spy. This would have greatly disturbed some persons, but it did not affect Irving greatly, for he found the countries where he was visiting full of romance, and the delays furnished an opportunity for the romance to take hold of him.

On his return in 1806 he began the practice of law. Like Sir

Walter Scott he was very much more interested in legend and history than he was in law. He used to tell, in a mischievous way, how the firm with which he was connected had Aaron Burr's case and that Aaron Burr was acquitted.

He was a partner in the law firm of Josiah Ogden Hoffman, whose daughter Mitilda became his sweetheart. This was the one touch of personal romance in Irving's whole career. He was not of age and she was only seventeen when the engagement occurred; a few months later she died. When Irving passed away, at the age of seventy-six, a locket containing her miniature and a piece of her hair was taken from his neck. He had lived unmarried, devoted to her memory.

His first literary undertaking was in connection with his brother William, and a friend, James Kirk Paulding, with whom he cooperated in producing *Salmagundi.*

It remained for his *History of New York* to create a literary sensation. The novel way in which he introduced the work to the public assured its popularity from the beginning. He announced in the papers that the manuscript had been found by the landlord of the Columbian Hotel among the effects of a departed lodger, and that it had been sold to a printer to offset the lodger's indebtedness. Before the manuscript was disposed of, Seth Handaside, the landlord, inserted in New York and Philadelphia papers an advertisement describing Mr. Knickerbocker and asking for information about him. When the people did learn that the story like the history was fictitious, they were greatly surprised. Irving, perhaps, could never quite explain to his friends of the old Dutch families why he felt at liberty to handle them just as he did. In a most amusing history he gives us pen portraits of the old Dutch burghers that are and doubtless will be valued for generations to come.

Irving was taken into partnership with his two brothers, in 1810, who were merchants and importers. In 1814 when war troubles were over in America, he was sent as a representative of the merchants' firm to Liverpool. Had success attended this business venture Irving's pen might have been silenced; fortunately for the world he was compelled to turn to writing as a means of support.

In 1819 the *Sketch Book* was published in New York, and in 1820 in London. This is the best known of Irving's writings both in America and Europe. It has been translated into French, German, and Italian, and is used by these people in their schools and colleges as a model of English composition. Ichabod Crane and Rip Van Winkle were read with much interest both at home and abroad.

Alexander Everett was United States minister to Spain in

1826, and through him Irving was made attache to the Legation at Madrid. This gave Irving the opportunity, which he readily grasped, to collect Spanish material. He turned his attention first, to a life of Columbus, which biography was completed in 1827.

Then he turned to the Alhambra, and in order to secure what he felt to be the proper atmosphere for his work he lived in the palace of the Alhambra for a season. He visited Seville, and as a result of his close contact with Spanish life and Spanish material, published *The Conquest of Granada,* in 1829, and the *Legend of the Alhambra* in 1832.

His reputation was now established both in America and Europe. In 1829 he was made a member of the Royal Academy or History in Madrid. The Royal Society of London voted him one of its medals in 1830, the only other medal of that year was awarded Hallam for his history of the Middle Ages. At this point we would emphasize the fact that Irving was recognized as a historian both in Spain and England.

A short time after receiving the medal from the Royal Society of London, Irving was honored with the degree of Doctor of Laws from Oxford University. It was possibly disconcerting to one of his shy nature to have the Oxford students in the gallery call out as he entered the room where the ceremony was to take place, "Here comes old Knickerbocker!" "How about Ichabod Crane?" "Has Rip Van Winkle waked up yet?" and "Who discovered Columbus?" but it was nevertheless a great compliment, for it was unmistakable evidence that they had read his writings.

In 1832 Irving returned home after having been absent from the United States for seventeen years. He was a bit disheartened, for a time, for his American publisher told him that it was no use getting out new editions of his work, as the public taste had changed and there was no longer a demand for his writings. The judgment of his publishers did not prove correct, for later Putnam found him a source of a very substantial income for many years.

Irving had some holdings in the West that proved profitable, toward the end of his life. Soon after his return from England, he took a trip into the West in order to see these holdings. Out of this brief excursion into what was then frontier country, we have his *Tour of the Prairies,* written in 1835. Many people interested in pioneer effort still find this material entertaining reading.

Irving received an appointment from President Tyler in 1842 making him minister to Spain. He seemed to feel it incumbent upon him to write a sketch or a book whenever a new experience came into his life. As a result of this feeling we have his *History and Legend of Spain* during the Moorish occupation.

Irving's final contribution, and in some respects his greatest work, was completed on his seventy-sixth birthday. It is *The Life of George Washington.* He felt that his strength was failing and expressed great fear lest he should not be able to finish the work, but he did and was permitted to hold the printed volume in his hand before he died.

Irving did distinctive service by living in Great Britain and making use of British themes. It had become the fashion in America to ridicule everything British and in England to ridicule everything American in the period immediately following the Revolutionary war. Irving's sympathetic attitude toward the English people and his sympathetic use of British material did much to lessen the rancor and bitterness that had grown up between the two countries as the result of the war.

Classic legends tell us that everything King Midas touched turned into gold; everything Irving touched turned into romance and beauty. Beautiful and interesting as are the banks of the "lovely Hudson" Irving has made them more beautiful; enchanting as are Italian Tales, he has added to their enchantment; brilliant as was Spanish life, he has made it more brilliant; attractive and mysterious as are the legends clinging to the castles and halls of aristocratic England, he augmented their attractiveness and mystery.

One of the most significant contributions America has made to the literature of the world is that of the short story. Irving is the great pioneer in this line. The next lesson will be devoted to the American short story, featuring in particular the short stories of Washington Irving.

References: Irving's complete work, or any collections containing selections from Irving that may be accessible. In centers where there are libraries, it should not be difficult to obtain Irving's works. Read as much as you can, the more you are able to read the better it is for you personally.

Questions and Problems

1. Present to the class one of Irving's famous pen portraits taken for the *History of New York*, the *Life of Columbus,* or the *Life of Washington.*

2. Give the names of as many of Irving's writings as you can call to mind.

3. Why should it be an easy matter for Latter-day Saints to remember the year when Irving received the medal of the Royal Society of London?

4. Go to an encyclopedia or the *Century Dictionary of Names* and find something of biographical interest concerning Hallam, the historian, and report to the class.

5. Have someone tell where and when the battle of Trafalgar took place, and something about the contesting nations.

6. Select one of Irving's descriptive passages to read to the class; we suggests something from the *Alhambra by Moonlight* or *Lake Bonneville.*

7. Are we passing through a period of prejudice towards the people of other nations that parallels in some particulars the attitude of America and Great Britain after the Revolutionary war? Discuss such an attitude; is it helpful or hurtful to national life and individual character?

LESSON IV

Social Service

(Fourth week in April)

THE DANGERS IN COURTSHIP

To protect their sons and daughters from sin is the greatest concern of parents.

MODESTY AND DIGNITY IN COURTSHIP

The modesty with which our parents have always treated the matter of sexual life has been in itself a protection against vice and immorality. The present tendency to discuss openly the great reproductive function should by no means lead to the breaking down of the taboo which has in the past prevented dangerous familiarity in both words and acts. It has prevented improper stories from being told by men in the presence of women. It has prevented women from improperly exposing their bodies. It has suppressed vulgarity of every sort. Modesty and dignity are virtues inasmuch as they protect the sacredness of the human body, guard the mind against immoral thoughts and keep the soul unspotted from the sins of the world.

"Certain abstinences," says Drake, "that might not seem in themselves important, are necessary. Little familiarities, kisses and caresses, must be avoided; they are a playing with fire; and the youth never knows when the electric thrill will vibrate through his being, awakened by a touch, that will summon him to a new world wherein he must not yet enter. The finest men do not take these liberties, nor do well-bred girls permit them nor respect those who seek them. Vulgar jokes and stories must be despised, as well as all allusions to vice as a natural or amusing thing."—Drake, *Problems of Conduct.* pp. 218.

THE STRANGER

So frequently has our indignation been aroused by the conduct of men who come into our communities and prey upon the ignor-

ant and innocent, that we have sometimes been led to question the moral character of all strangers who come to our towns. Perhaps a small minority only of strangers are a moral menace to our communities. The wholesale condemnation of a class of people is no solution to the problem. What parents must insist upon is that the stranger be not given a place of confidence until his character is known. As long as he is a stranger, he should not receive unrestricted privileges in the association of our daughters. High regard for the reputation of our daughters will dictate reasonable precautions.

For example, it is certainly improper for parents to permit their daughter to go out for an evening auto ride with a man who has been in the community one, two, or three days and of whose character nothing really is known. In fact, we may very properly question the advisability of inviting a stranger into our parties unless one is there to vouch for his character.

The fact that a man is a stranger in a community makes him feel less responsible for his conduct. He is there for a short time: in two or three days he may be many hundred miles away. He may never see the result of his conduct. He does not expect to see again the people whose lives he may have injured.

INSINCERITY IN COURTSHIP

One reason why young people treat courtship too lightly is the fact that insincerity has been accepted as a sort of necessary evil. A flirt, for example, is thought to be clever and is admired by her friends. Frequently we hear men boast of their success in winning the hearts of young women for whom they care very little. "But why," says Henderson, "should a sacred tree be planted and made to grow until its tree form is necessary to the mind and its roots are deep in the earth, only to pluck it up, bleeding away its life, and leave it to perish. Is there anything honorable in the boast of conquest?"—Henderson: *Social Duties,* p. 26:

To break a human heart is indeed a sinful act, but flirtation leads to a more grievous sin. When dishonesty and deceit is once admitted by a young man as proper in the sacred field of courtship, it may not be long before he will go further. The man who will treat lightly a woman's heart, deceive her to satisfy his own fickle nature, may sacrifice even higher womanly values to promote his own selfish impulses. When we trust a man or woman it is because he or she stands for principle and lives above selfish interests. Courtship has revealed virtues of the highest order in the form of devotion and self-sacrifice. But, on the other hand, it has also revealed some of the most cruel and selfish acts that human nature is capable of.

THE WAGES OF SIN IS DEATH

"Death" is a mild term to express the consequences of immorality. Many times worse than death are the physical and mental defects which follow such a life. Many times worse than death is the sorrow that comes to innocent wives and children. Besides this there are many thousands of children who are blind or physically deformed because of sexual disease contracted by immoral parents. Many go through life cursed with the disgrace of illegitimacy. Thousands of homes are broken up and children deprived of parental protection. The finer moral sentiments, the higher spiritual interests of life are deadened in this way.

The word of the Lord in modern revelation concerning those who commit the sexual sins is indeed true: According to revelation they, "shall be destroyed in the flesh and shall be delivered unto the buffetings of Satan unto the day of redemption." *Doc. and Cov.* 132:26.

THE SWEETNESS OF A PURE LIFE

Contrast the misery of a life of sin with the blessing of pure lives so beautifully described by Drake:

"When the veil of mystery is not too rudely drawn aside, the ability to respond to the charm of girlhood and of ripe womanhood may be long retained; the pleasures of sex that count for most in the end are not the moments of passion, but the daily enjoyment of companionship with the opposite sex, the assurance and comfort of mutual fidelity, the love that feeds on daily caresses, endearing words, and acts of tender service. And these lasting joys do not accrue to the man or woman who is not willing to wait, or who squanders his potentialities of love in reckless and fundamentally unsatisfying debauchery. This is the paradox of love; whoso would find its best gifts must be willing to deny himself its gaudiest. The old love of twos, the loyalty of man and wife that bring to each other pure hearts and bodies, is best."—*Problems of Conduct*, Drake, p. 216-217.

Questions and Problems

1. Why is modesty so important in courtship?
2. President Joseph F. Smith once said that the kiss is a sacred act and belongs exclusively to the family. Justify his position.
3. What attitude is generally taken toward the flirt in your community?
4. Show that insincerity in courtship may lead to unchastity.
5. What is the proper attitude toward a stranger who seeks to take your daughter out for an evening automobile ride?

6. Why do men not feel the same sense of responsibility among strangers that they do in their home community?

7. What protection does your local community provide against the irresponsible individuals who seek admission into dancing parties and other social activities? What more might be done by way of moral protection?

8. What are the consequences (a) physically, (b) socially, of an immoral life?

TEACHERS' TOPIC FOR APRIL

THE FLY EVIL

Prevention is better than cure.

To nurse the sick, in case of need, and to help restore them to health has always been regarded as a duty of the Relief Society. Is it not well, also, to prevent sickness and thus save economic loss, suffering, and possible death?

The house fly is a great carrier of disease germs. Its legs are covered with filth, some of which is deposited on everything the fly touches. It should never be tolerated in the house, or in contact with food anywhere.

It is said by biologists that a very few flies appearing in the springtime will produce millions before the end of summer. It is, therefore, very important to destroy these early flies as fast as they appear.

Have all windows and doors well screened.

Destroy breeding places for flies.

By these means some individuals may be saved from typhoid and possibly other diseases; all may be saved the unpleasant experience of eating fly contaminated food. Too much cannot be said to impress upon the minds of the people the absolute necessity of trying to exterminate this unnecessary but very prevalent evil.

Note:

In speaking of teachers' districts it is urged that Relief Society women avoid using "teachers' beat." The term is indefinite and undignified and should not be used in connection with Relief Society teaching. It is preferred that the women use "teachers' district," when referring to their territory.

To Our Patrons and Friends

To insure prompt attention to subscriptions and any other business connected with the Relief Society Magazine Manager's office, please address plainly all communications to Room 20, Bishop's Building. A new order has been issued from the Post Office department saying, "That no mail matter will be delivered unless the proper address is given." By complying with Post Office regulations you may be fully assured that your communications will be well taken care of, otherwise where the proper address is not given mail matter will be returned to the sender.

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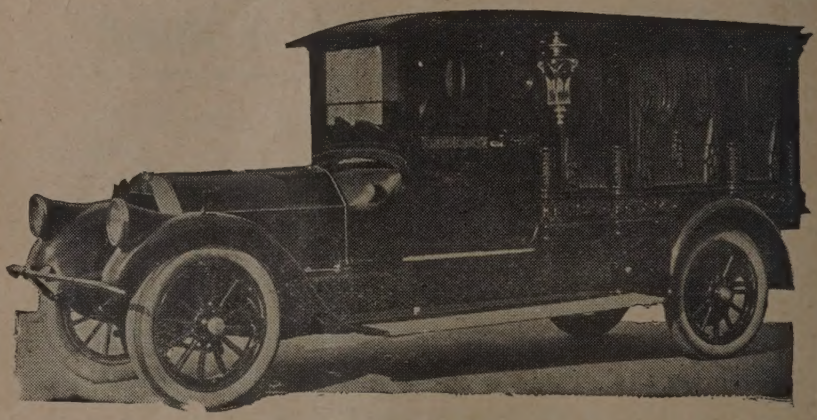

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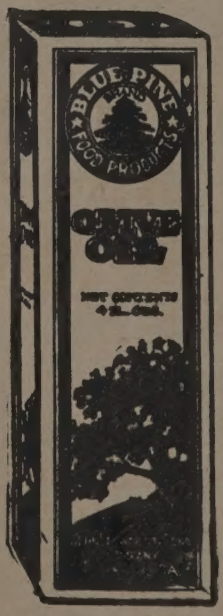

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